دروس اللغة العربية

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

الْجُزْءُ الثَّالِثُ

Book 3

الدكتور ف. عبد الرحيم

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Annotated Solutions

Lesson 21

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2020-09-12	1	Javid Sheikh	Added vocabulary and revision table. Changed cover page.
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Note:
Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.

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Form VI – بَاب تَفَاعَلَ

(٢١) اَلدَّرْسُ الْحَادِي وَالْعِشْرُونَ

The Twenty First Lesson

(عَنْ+مَا)

اَلْمُدَرِّسُ : عَمَّ تَتَسَاءَلُونَ يَاإِخْوَانُ؟

- The Teacher: What about are you asking each other, O'brothers?

comprehensive بَدَلٌ

حَامِدٌ : نَتَسَاءَلُ عَنِ الْاِمْتِحَانِ كَيْفَ يَكُونُ؟ أَسَهْلَةً تَكُونُ الْأَسْئِلَةُ أَمْ صَعْبَةً؟ أَنَسْتَطِيعُ أَنْ نَنْجَحَ بِتَقْدِيرٍ مُمْتَازٍ أَمْ لَا؟

- Hamid: We are asking each other about the exam how it will be? will the questions be easy or hard? Will we be able to succeed with excellent grades or not?

اَلْمُدَرِّسُ : اِطْمَئِنُّوا يَاإِخْوَانُ. سَيَكُونُ الْاِمْتِحَانُ سَهْلًا إِنْ شَاءَ اللهُ. رَاجِعُوا الدُّرُوسَ، وَتَعَاوَنُوا وَلَا تَتَكَاسَلُوا.

النَّاهِيَةُ

- II: Be confident O'brothers. The exam will be easy if Allah Wills. Review the lessons, and co-operate with each other and not be lazy.

مَسْعُودٌ : نَحْنُ خَائِفُونَ يَاأُسْتَاذُ. قَضَيْنَا السَّنَةَ كُلَّهَا فِي اللَّهْوِ وَاللَّعِبِ. يَالَيْتَنَا اجْتَهَدْنَا طَوَالَ الْعَامِ كَمَا نَجْتَهِدُ الْآنَ قُبَيْلَ الْاِمْتِحَانِ.

مَفْعُولٌ بِهِ

- Mas'ûd: We are afraid O'teacher. We spent the whole year in the amusement and play. O' we wish we had worked hard throughout the year like we are working hard now just before the exam.

Just after = بُعَيْدَ , Just before = قُبَيْلَ

لَا النَّافِيَةُ لِلْجِنْسِ

اَلْمُدَرِّسُ : كُونُوا مُتَفَائِلِينَ، وَلَا تَكُونُوا مُتَشَائِمِينَ. لَا دَاعِيَ لِلْخَوْفِ، فَإِنَّكُمْ طُلَّابٌ مُجْتَهِدُونَ، وَالْحَمْدُ لِلهِ. لَا بُدَّ مِنَ الثِّقَةِ بِأَنْفُسِكُمْ... مَالَكَ تَتَثَاءَبُ يَاأَبَابَكْرٍ؟

- II: Be optimist, and don't be pessimist. There is (absolutely) no need to fear, because you are hardworking students, and all praise belongs to Allah. It is necessary to have trust in yourself.... Why are you yawning O'Abu Bakr.

no choice but

اِسْمُ الْفَاعِلِ

أَبُوبَكْرٍ : تَنَاوَلْتُ دَوَاءً بَعْدَ الْفُطُورِ. يَبْدُو أَنَّهُ مُنَوِّمٌ.

- Abu Bakr: I took medicine after the break-fast. It seems it is sleep-inducing (making me sleepy).

اَلْمُدَرِّسُ : اِذْهَبْ إِلَى غُرْفَتِكَ وَاسْتَرِحْ. (بَدَا - يَبْدُو)

- II: Go to your room and take rest.

(يَخْرُجُ أَبُوبَكْرٍ)

(Abu Bakr leaves/exits)

عُمَرُ : يَاأُسْتَاذُ، إِنَّ هَذَيْنِ الطَّالِبَيْنِ يَتَشَاجَرَانِ دَائِمًا. أَرْجُو أَنْ تَنْصَحَهُمَا.

- Umar: O'teacher, surely these two students always quarrel (fight) with one another. I request that you advise them (both).

اَلْمُدَرِّسُ : لِمَ التَّشَاجُرُ يَاحَامِدُ؟

مَصْدَرٌ

- II: Why the quarrel (ing) O'Hamid?

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حَامِدٌ : إِنَّ عَبَّاساً يَقُولُ لِي دَائِماً : «يَاأَعْوَرُ» .

- Hamid: Surely, Abbas always calls (tells) me: 'O' one-eyed'.

عَبَّاسٌ : هُوَ يَقُولُ لِي : «يَاأَعْرَجُ» .

- Abbas: He calls me: 'O' Cripple (Lame).'

أَخَوَيْنِ + ي

FVI

اَلْمُدَرِّسُ : لَا يَجُوزُ هَذَا يَاأَخَوَيَّ . أَمَا سَمِعْتُمَا قَوْلَهُ تَعَالَى فِي سُورَةِ الْحُجُرَاتِ : ﴿وَلَا تَنَابَزُوا بِالْأَلْقَابِ﴾؟ وَالتَّنَابُزُ هُوَ أَنْ يَدْعُوَ بَعْضُنَا بَعْضاً بِلَقَبِ السُّوءِ . لَا يَنْبَغِي لِلْمُسْلِمِينَ أَنْ يَتَنَابَزُوا ، فَقَدْ نَهَانَا اللهُ (تَبَارَكَ وَتَعَالَى) عَنْهُ وَسَمَّاهُ (فُسُوقاً) . فَتُوبَا إِلَى اللهِ وَاسْتَغْفِرَاهُ .

فاعل

- JJ: This is not permissable O' my brothers (two). Have you (two) not heard the saying of the Exalted in Surah Al-Hujarat: 'And do not call others with (bad) names.' The name-calling is that some of us call others with bad names (titles). It is not appropriate for the Muslims that they call others with bad names, so Allah (Blessed is He, and the Exalted) has forbidden us from it and called it immoral. So you (two) turn to Allah in repentence and you (2) seek His forgiveness.

حَامِدٌ وَعَبَّاسٌ : نَتُوبُ إِلَى اللهِ وَنَسْتَغْفِرُهُ .

- H & A: We turn to Allah in repentance and seek His forgiveness.

اَلْمُدَرِّسُ : أَوَدُّ أَنْ تَتَصَافَحَا . . . (يَتَصَافَحَانِ) .

- JJ: I would like that you (2) shake hands. (They (two) shake hands).

عَلِيٌّ : أَرْجُو أَنْ تَسْمَحَ لِي بِالْانْصِرَافِ فَإِنَّنِي أَشْعُرُ بِتَعَبٍ شَدِيدٍ .

- A: I request that you permit me to leave because I am feeling very tired.

اَلْمُدَرِّسُ : إِيَّاكَ أَنْ تَتَمَارَضَ يَاعَلِيُّ .

- JJ: I warn you about pretending that you are sick, O'Ali.

عَلِيٌّ : أَعُوذُ بِاللهِ أَنْ أَكُونَ مِنَ الْكَاذِبِينَ .

- A: I seek protection with Allah that I be among the liars.

اَلْمُدَرِّسُ : اِذْهَبْ شَفَاكَ اللهُ .

- JJ: Go, May Allah cure you.

Exiting school (FV)

مَسْعُودٌ : يَاأُسْتَاذُ ، نُوشِكُ أَنْ نَتَخَرَّجَ . نُرِيدُ أَنْ نَتَعَلَّمَ طَرِيقَةَ الْبَحْثِ عَنِ الْكَلِمَةِ فِي الْمُعْجَمِ .

- M: O' teacher, we are about to graduate. We want to learn the method of searching the word in the dictionary.

اَلْمُدَرِّسُ : إِنَّ هَذِهِ لَفِكْرَةٌ جَيِّدَةٌ . سَأَضَعُ فِي مَكْتَبِي مُعْجَماً ، وَسَيَكُونُ فِي مُتَنَاوَلِ أَيْدِيكُمْ إِنْ شَاءَ اللهُ .

- JJ: Surely, this is a very good idea. I will put a dictionary in my office, and it will be accessible to you if Allah wills.

(at an attainable place within your hands reach) اِسْمُ الْمَكَانِ اللَّامُ الْمُزَحْلَقَةُ

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1- Answer the following questions:

١ - أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَـــةِ :

(١) عَمَّ يَتَسَاءَلُ الطُّـــلَّابُ؟

(٢) لِمَاذَا تَثَاءَبَ أَبُوبَكْرٍ؟

(٣) مَاذَا يَقُولُ عَبَّاسٌ لِحَامِدٍ، وَمَاذَا يَقُولُ حَامِدٌ لِعَبَّاسٍ؟

(٤) مَا التَّنَابُزُ؟ مَاذَا سَمَّاهُ اللهُ؟ فِي أَيِّ آيَةٍ نَهَانَا اللهُ عَنْهُ؟

(٥) مَا فِكْرَةُ مَسْعُودٍ؟ أَقَبِلَ الْمُدَرِّسُ هَذِهِ الْفِكْرَةَ؟

See next page

(Form VI = Form III + تَ)

2- The form (تَفَاعَلَ = تَ + فَاعَلَ) is from the TMD verbs. In it a 'ta' is added before the 'fa', and an 'alif' after it, e.g.: He co-operated, He quarrelled.

٢ - مِنْ أَبْوَابِ الْفِعْلِ الثُّلَاثِيِّ الْمَزِيدِ بَابُ (تَفَاعَلَ=تَ+فَاعَلَ) زِيدَتْ فِيهِ تَاءٌ قَبْلَ الْفَاءِ وَأَلِفٌ بَعْدَهَا. نَحْوَ: تَعَاوَنَ، تَشَاجَرَ.

❊ Extract from the lesson the verbs mentioned in it from form

❊ اِسْتَخْرِجْ مِنَ الدَّرْسِ الْأَفْعَالَ الْوَارِدَةَ فِيهِ مِنْ بَابِ (تَفَاعَلَ).

See Underlined in the lesson

3- Ponder over the example, then give the Present tense, and the Imperative and the Verbal noun from the following verbs.

٣ - تَأَمَّلِ الْمِثَالَ، ثُمَّ هَاتِ الْمُضَارِعَ وَالْأَمْرَ وَالْمَصْدَرَ مِنَ الْأَفْعَالِ الْآتِيَةِ :

The Past الْمَاضِي	The Present الْمُضَارِعُ	The Imperative الْأَمْرُ	The Verbal Noun الْمَصْدَرُ
تَنَاوَلَ = أَكَلَ or أَخَذَ	يَتَنَاوَلُ To take or eat	تَنَاوَلْ Eat	تَنَـاوُلٌ Eating (in group)
تَعَاوَنَ To co-operate with each other	يَتَعَاوَنُ	تَعَاوَنْ Co-operate	تَعَاوُنٌ Co-operation
تَسَاءَلَ To ask each other	يَتَسَاءَلُ	تَسَاءَلْ Ask	تَسَاؤُلٌ Asking
تَشَاجَرَ To quarrel with each other	يَتَشَاجَرُ	تَشَاجَرْ Quarrel	تَشَاجُرٌ Quarrelling
تَبَاكَى To pretend to cry	يَتَبَاكَى	تَبَاكَ Pretend to cry	تَبَاكٍ (أَصْلُهُ: تَبَاكُيٌ) Pretending to be crying
تَعَامَى To pretend to be blind	يَتَعَامَى	تَعَامَ Pretend to be blind	تَعَامٍ (اَلتَّعَامِي) Pretending to be blind
تَعَالَى To be high	يَتَعَالَى		

4- Give the active participles from (for) the following verbs:

٤ - هَاتِ أَسْمَاءَ الْفَاعِلِينَ مِنَ الْأَفْعَالِ الْآتِيَةِ :

تَفَاءَلَ / يَتَفَاءَلُ	تَشَاءَمَ ❊ / يَتَشَاءَمُ	تَعَاوَنَ / يَتَعَاوَنُ
مُتَفَائِلٌ Optimist	مُتَشَائِمٌ Pessimist	مُتَعَاوِنٌ Collaborator

❊ Needs to be pronounced separately

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(٤) مَا التَّنَابُزُ؟ مَاذَا سَمَّاهُ اللهُ؟ فِي أَيِّ آيَةٍ نَهَانَا اللهُ عَنْهُ؟

(٥) مَا فِكْرَةُ مَسْعُودٍ؟ أَقَبِلَ الْمُدَرِّسُ هَذِهِ الْفِكْرَةَ؟

1) What were students asking each other?

١. يَتَسَاءَلُونَ عَنِ الْإِمْتِحَانِ

The students were asking each other about the exam.

2) Why did Abu Bakr yawn.

2. تَثَاءَبَ أَبُوبَكْرٍ لِأَنَّهُ تَنَاوَلَ دَوَاءً مُنَوِّمًا بَعْدَ الْفَطُورِ

Abu Bakr yawned because he took a sleep causing medicine after the breakfast.

3) What did Abbas say to (called) Hamid, and what did Hamid say to (called) Abbas?

3. يَقُولُ عَبَّاسٌ لِحَامِدٍ: 'يَا أَعْوَرُ'، وَيَقُولُ حَامِدٌ لِعَبَّاسٍ: 'يَا أَعْرَجُ'

Abbas called Hamid 'O' one-eyed', and Hamid called Abbas 'O' lame or crippled'.

4) What is name calling? What Allah called it? In which ayah Allah forbade about it.

4. التَّنَابُزُ: هُوَ أَنْ يَدْعُوَ بَعْضُنَا بَعْضًا بِلَقَبِ السُّوءِ، وَقَدْ سَمَّاهُ اللَّهُ فُسُوقًا، وَنَهَانَا عَنْهُ فَقَالَ فِي سُورَةِ الْحُجُرَاتِ ... وَلَا تَنَابَزُوا بِالْأَلْقَابِ .. ' ⑪

The name-calling: It is that some of us call others with bad names (titles).
And, Allah calls it immoral and forbade, so He said in Surah Al-Hujurat ...
'And don't call (others) with (bad) names/titles'....

5) What was Mas'ûd's idea? Did the teacher accept his idea?

5. أَنْ يَتَعَلَّمَ الطَّلَبَةُ طَرِيقَةَ الْبَحْثِ عَنِ الْكَلِمَةِ فِي الْمُعْجَمِ

That students learn the method of searching the word in the dictionary.

قَبِلَ الْمُدَرِّسُ فِكْرَتَهُ وَقَالَ: إِنَّ هَذِهِ لَفِكْرَةٌ جَيِّدَةٌ

The teacher accepted his idea and said: Indeed it is a good idea.

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5- From Among the meanings of form (تَفَاعَلَ) is: Participation, e.g.: The students co-operated with each other, the people shook hands (with each other).

٥ ـ مِنْ مَعَانِي بَابِ تَفَاعَلَ: اَلْمُشَارَكَةُ، نَحْوَ: تَعَاوَنَ الطُّلَّابُ، تَصَافَحَ النَّاسُ.

- And among them (meanings): showing what is not in reality, e.g.: The student pretended to be sick, i.e., he demonstrated/showed a sickness and he was not sick (with a sickness).

- وَمِنْهَا: إِظْهَارُ مَا لَيْسَ فِي الْبَاطِنِ، نَحْوَ: تَمَارَضَ الطَّالِبُ، أَيْ أَظْهَرَ الْمَرَضَ وَلَيْسَ بِهِ مَرَضٌ.

❋ Ponder over the following examples of the form (تَفَاعَلَ) and specify in them the past, and the present, and the imperative, and the verbal noun, and the active participle, and the two nouns place and time.

❋ تَأَمَّلِ الْأَمْثِلَةَ الْآتِيَةَ لِبَابِ (تَفَاعَلَ) وَعَيِّنْ فِيهَا الْمَاضِيَ وَالْمُضَارِعَ وَالْأَمْرَ وَالْمَصْدَرَ، وَاسْمَ الْفَاعِلِ وَاسْمَيِ الْمَكَانِ وَالزَّمَانِ:

(١) قَالَ تَبَارَكَ وَتَعَالَى: ﴿عَمَّ يَتَسَاءَلُونَ؟ عَنِ النَّبَأِ الْعَظِيمِ﴾ [النَّبَأ/١-٢].

1) The Blessed and Exalted said: 'About what they are asking each other? About the great event'

(٢) قَالَ لِي الطَّبِيبُ: تَنَاوَلْ قُرْصَيْنِ مِنْ هَذَا الدَّوَاءِ بَعْدَ الْغَدَاءِ. (قُرْصٌ - قُرْصَانِ - أَقْرَاصٌ)

2) The doctor said to me: Take two pills from this medicine after the lunch.

(٣) قَالَ الطَّبِيبُ لِأَحْمَدَ: مَا أَنْتَ مَرِيضاً. إِنَّمَا أَنْتَ مُتَمَارِضٌ.

3) The doctor said to Ahmad. You are not sick. You are only pretending to be sick.

(٤) لَا يَجُوزُ التَّنَابُزُ بِالْأَلْقَابِ. (الْعِجَازِيَةُ)

4) It is not permissable to call (by insulting) names.

(٥) أَتَبْكِي أَمْ تَتَبَاكَى يَاوَلَدُ؟

5) Are you crying or pretending to cry, O'boy?

(٦) مَا يَنْبَغِي تَنَاوُلُ الْأَدْوِيَةِ بِغَيْرِ مَشُورَةِ الطَّبِيبِ.

6) It is not appropriate to take the medicine without the consultation of the doctor.

(٧) تَنَاوَمَ الْجَاسُوسُ وَسَمِعَ كَلَامَ النَّاسِ.

7) The spy pretended to sleep and he heard the talk of the people.

(٨) تَشَاجَرَ هَؤُلَاءِ وَتَضَارَبُوا.

8) These (they) quarrelled and they hit each other.

(٩) ذَاكَ الرَّجُلُ لَيْسَ بِأَعْمَى. إِنَّمَا يَتَعَامَى حَتَّى [أَنْ] يَتَصَدَّقَ عَلَيْهِ النَّاسُ.

9) That man is not blind. He is only pretending to be blind so that the people give him charity.

(١٠) يَجِبُ أَنْ لَا تُتْرَكَ الْأَدْوِيَةُ فِي مُتَنَاوَلِ أَيْدِي الْأَطْفَالِ. (نَائِبُ الْفَاعِلِ)

10) It is necessary that the medicine is not left within the reach (hands) of the children.

6- Dropping/omitting one of the two 'taas' is permissable from (تَتَفَاعَلُ) like in the following examples:

٦ ـ يَجُوزُ حَذْفُ إِحْدَى التَّاءَيْنِ مِنْ (تَتَفَاعَلُ) كَمَا فِي الْأَمْثِلَةِ الْآتِيَةِ:

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Its original

(١) ﴿وَلَا تَنَابَزُوا بِالْأَلْقَابِ﴾ (تَنَابَزُوا) أَصْلُهُ: (تَتَنَابَزُوا).

1, 'And do not call people by bad names'

(٢) ﴿تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى، وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾. (وَلَا تَعَاوَنُوا) أَصْلُهُ: (لَا تَتَعَاوَنُوا).

التَّاهِيَةُ

2, Co-operate with righ-ousness and piety, and do not co-operate with sin and aggression.

(٣) ﴿وَجَعَلْنَاكُمْ شُعُوباً وَقَبَائِلَ لِتَعَارَفُوا﴾. (لِتَعَارَفُوا) أَصْلُهُ: (لِتَتَعَارَفُوا).

لَامُ التَّعْلِيلِ

3, We made you races and tribes so you may know one another.

٧ - (لَيْتَنَا اجْتَهَدْنَا...) (لَيْتَ) مِنْ أَخَوَاتِ (إِنَّ)، وَتُفِيدُ التَّمَنِّيَ. وَهُوَ: طَلَبُ مَالَا طَمَعَ فِيهِ، أَوْ مَا فِيهِ عُسْرٌ، نَحْوَ:

لَا النَّافِيَةُ لِلْجِنْسِ

7- (How we wish, we had worked hard...) (لَيْتَ is from sisters of (إِنَّ), and it indicates a wish/desire. And it is: A demand what has absolutely no hope in it, or what has a lot of difficulty in (achieving) it, e.g.:

(١) لَيْتَ الشَّبَابَ يَعُودُ.

1, I wish the young age (youth) will return (come back).

(٢) لَيْتَ أُمِّي لَمْ تَلِدْنِي.

2, I wish my mother did not give birth to me. (I wish I was not born).

(٣) لَيْتَنِي طَائِرٌ طَائِرٌ فِي الْجَوِّ.

weather or air

3, I wish I was a bird flying in the air.

(٤) لَيْتَ لِي مَلْيُونَ دُولَارٍ.

4, I wish I had a million dollars.

(٥) سَيَقُولُ الْكَافِرُ يَوْمَ الْقِيَامَةِ: ﴿يَالَيْتَنِي كُنْتُ تُرَاباً﴾.

5, The non-believer will say on the day of judgement: 'I wish I was dust'.

❊ أَدْخِلْ (لَيْتَ) عَلَى الْجُمَلِ الْآتِيَةِ: ❊

Enter (لَيْتَ) to the following sentences:

(١) حَامِدٌ حَيٌّ. — لَيْتَ حَامِدًا حَيٌّ

F VIII

1, I wish Hamid was alive.

(٢) عُطْلَةُ الصَّيْفِ لَا تَنْتَهِي. — لَيْتَ عُطْلَةَ الصَّيْفِ لَا تَنْتَهِي

2, I wish the summer holidays would not end.

(٣) نَحْنُ أَطْفَالٌ. — لَيْتَنَا أَطْفَالٌ

3, I wish we were children.

(٤) أَنَا شَابٌّ. — لَيْتَنِي شَابٌّ

4, I wish I was young.

(٥) لِي جَنَاحَانِ. — لَيْتَ لِي جَنَاحَيْنِ

(Misdemeanor جُنَاحٌ)

5, I wish I had two wings.

(٦) النُّجُومُ فِي مُتَنَاوَلِ أَيْدِينَا. — لَيْتَ النُّجُومَ فِي مُتَنَاوَلِ أَيْدِينَا

6, I wish the stars were within our reach.

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(Absolute Negation) An expression

٨ - (لَا دَاعِيَ لِلْخَوْفِ). هَذِهِ (لَا ٱلنَّافِيَةُ لِلْجِنْسِ). يُبْنَى ٱسْمُهَا عَلَى مَا يَنْصَبُ بِهِ (وَذَلِكَ إِذَا كَانَ مُفْرَداً، أَيْ غَيْرَ مُضَافٍ). نَحْوَ:

(أ) ﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ﴾.

(ب) ﴿لَا إِكْرَاهَ فِي الدِّينِ﴾.

(جـ) وَفِي الْحَدِيثِ «لَا صَلَاةَ بَعْدَ الْغَدَاةِ حَتَّى [أَنْ] تَطْلُعَ الشَّمْسُ. وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى [أَنْ] تَغْرُبَ الشَّمْسُ». (رَوَاهُ أَحْمَدُ).

8- There is no need to fear. This is (لَا ٱلنَّافِيَةُ لِلْجِنْسِ) Its noun is mabni on what is mansub with it (And that is singular, i.e., without addition)

A) This book there is absolutely no doubt in it.

B) There is no compulsion in the religion.

C) There is absolutely no salat after the morning until the sun rises, and no salat after the Asr until the sun sets (Ahmad narrated it).

no = absolutely no/not

❊ كَوِّنْ جُمَلاً مِنَ الْكَلِمَاتِ الْآتِيَةِ مُسْتَعْمِلاً (لَا ٱلنَّافِيَةَ لِلْجِنْسِ):

(١) هَذَا الدَّوَاءُ (ضَرَرٌ) هَذَا الدَّوَاءُ لَا ضَرَرَ فِيهِ. لَا ضَرَرَ فِيهِ

(٢) هَذِهِ الْمَجَلَّةُ (فَائِدَةٌ) لَا فَائِدَةَ فِيهَا

(٣) هَذِهِ الْمَسْأَلَةُ (خِلَافٌ) لَا خِلَافَ فِيهَا

(٤) (حَاجَةٌ) لَا حَاجَةَ إِلَى الْكَرَاسِيِّ الْآنَ.

(٥) (مِلْحٌ) لَا مِلْحَ فِي هَذَا الطَّعَامِ

(٦) (مَثِيلٌ) لَا مَثِيلَ لِهَذَا الطَّالِبِ فِي الْجَامِعَةِ

❊ Make sentences from the following words using (la that negates the entire genus).

1) There is no harm in this medicine.

2) This magazine has no use (no useful thing in it)

3) This issue, there is no disagreement in it.

4) There is no need for the chairs now.

5) There is no salt in this food.

6) There is no one like this student in the university.

٩ - تَأَمَّلِ الْمِثَالَ، ثُمَّ أَكْمِلِ النَّاقِصَ:

(١) إِيَّاكَ وَالْكَذِبَ. إِيَّاكَ أَنْ تَكْذِبَ. (تُحْذَفُ الْوَاوُ قَبْلَ الْمَصْدَرِ الْمُؤَوَّلِ).

(٢) إِيَّاكُمْ وَالزِّنَا. إِيَّاكُمْ أَنْ تَزْنُوا

(٣) إِيَّاكِ وَالنَّوْمَ وَقْتَ الصَّلَاةِ. إِيَّاكِ أَنْ تَنَامِي وَقْتَ الصَّلَاةِ

(٤) إِيَّاكُنَّ وَالْحَسَدَ. إِيَّاكُنَّ أَنْ تَحْسُدْنَ

9- Ponder over the following, then complete the deficient (incomplete).

1) Beware of that you lie. (The 'waw' before the verbal noun is omitted).

2) Beware you (all) of adultery (illegal sex).

3) Beware you (f) of sleep at the time of prayer.

4) Beware you all (f) of jealousy.

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أَفْعَلُ - أَحْمَرُ

١٠ - «أَعْرَجُ» مُؤَنَّثُهُ «عَرْجَاءُ»، وَجَمْعُهُمَا «عُرْجٌ». تَقُولُ: هَذَا الرَّجُلُ أَعْرَجُ. هَذِهِ الْمَرْأَةُ عَرْجَاءُ. هَؤُلَاءِ الرِّجَالُ عُرْجٌ. هَؤُلَاءِ النِّسَاءُ عُرْجٌ.

10- (Lame) - its feminine is (عَرْجَاءُ) and their plural is (عُرْجٌ). You say: This man is lame. This woman is lame. These men are lame. These women are lame.

❊ أَنِّثْ وَاجْمَعِ الْكَلِمَاتِ الْآتِيَةَ عَلَى هَذَا الْغِرَارِ: ❊

أَبْكَمُ. أَخْرَسُ. أَعْوَرُ. أَعْمَى. أَحْوَرُ. أَحْوَلُ. أَصَمُّ. أَحْمَرُ.

أَصْفَرُ. أَسْوَدُ. أَبْيَضُ. أَعْيَنُ.

❊ Feminize and pluralize the following words on this pattern.

اَلْمُفْرَدُ الْمُذَكَّرُ (Singular (M))		اَلْمُفْرَدُ الْمُؤَنَّثُ (Singular (F))	جَمْعُهُمَا (Their (2) Plural)	اَلْمُفْرَدُ الْمُذَكَّرُ (Singular (M))		اَلْمُفْرَدُ الْمُؤَنَّثُ (Singular (F))	جَمْعُهُمَا (Their (2) Plural)
أَبْكَمُ	Dumb (After birth)	بَكْمَاءُ	بُكْمٌ	أَصَمُّ	Deaf	صَمَّاءُ	صُمٌّ
أَخْرَسُ	Born Dumb	خَرْسَاءُ	خُرْسٌ	أَحْمَرُ	Red	حَمْرَاءُ	حُمْرٌ
أَعْوَرُ	One-eyed	عَوْرَاءُ	عُوْرٌ	أَصْفَرُ	Yellow	صَفْرَاءُ	صُفْرٌ
أَعْمَى	Blind	عَمْيَاءُ	عُمْيٌ	أَسْوَدُ	Black	سَوْدَاءُ	سُوْدٌ
أَحْوَرُ	White and black	حَوْرَاءُ	حُوْرٌ	أَبْيَضُ	White	بَيْضَاءُ	بِيضٌ (أَصْلُهُ: بُيْضٌ)
أَحْوَلُ	Cross-eyed	حَوْلَاءُ	حُوْلٌ	أَعْيَنُ	*	عَيْنَاءُ	عِينٌ (أَصْلُهُ: عُيْنٌ)

١١ - «ثِقَةٌ» مَصْدَرُ «وَثِقَ»، وَلَهُ مَصْدَرٌ آخَرُ بِالْوَاوِ «وُثُوقٌ». اَلْمِثَالُ الْوَاوِيُّ لَهُ مَصْدَرَانِ: أَحَدُهُمَا بِالْوَاوِ، وَالْآخَرُ بِغَيْرِهَا. هَاتِ الْمَصْدَرَيْنِ مِنَ الْأَفْعَالِ الْآتِيَةِ:

وَصَفَ، وَصَلَ، وَعَظَ، وَعَدَ، وَهَبَ، وَسَمَ، وَزَنَ.

11- (Trust/confidence) is a verbal noun of (He trusted), and for it is another verbal noun with waw (confidence). The mithal wawi verb has two verbal nouns: one of them with waw, and another without it. Give the two verbal nouns from the following verbs:

	اَلْمَصْدَرُ بِغَيْرِ الْوَاوِ	اَلْمَصْدَرُ بِالْوَاوِ	اَلْفِعْلُ الْمَاضِي	
Attributes	صِفَةٌ	وَصْفٌ	وَصَفَ	He described
Link, contact	صِلَةٌ	وَصْلٌ	وَصَلَ	He reached
Sermon	عِظَةٌ	وَعْظٌ	وَعَظَ	He preached
Promise	عِدَةٌ	وَعْدٌ	وَعَدَ	He promised
Gift, donation	هِبَةٌ	وَهْبٌ	وَهَبَ	He donated
Stamp, brand	سِمَةٌ	وَسْمٌ	وَسَمَ	He branded
Weight	زِنَةٌ	وَزْنٌ	وَزَنَ	He weighed

* A man wide in the eyes or large in the black of the eye.

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12- ١٢ ـ تُجْمَعُ «حُجْرَةٌ» عَلَى «حُجُرَاتٍ» بِضَمِّ الْجِيمِ. اِجْمَعِ الْأَسْمَاءَ الْآتِيَةَ هَذَا الْجَمْعَ:

غُرْفَةٌ، شُرْفَةٌ، خُطْوَةٌ.

The plural of (حُجْرَةٌ, room/compartment) is pluralized to be (حُجُرَاتٌ) with dammah on 'ج'.
Pluralize the following nouns like this plural.

Feminine	غُرُفَاتٌ	Room	غُرْفَةٌ
	شُرُفَاتٌ	Balcony	شُرْفَةٌ
	خُطُوَاتٌ	Step/stride	خُطْوَةٌ

13- ١٣ ـ ①«أَعُوذُ بِاللهِ أَنْ أَكُونَ مِنَ الْكَاذِبِينَ» أَصْلُهُ: «أُعُوذُ بِاللهِ مِنْ أَنْ أَكُونَ مِنَ الْكَاذِبِينَ» ② كَمَا تَقُولُ: «أَعُوذُ بِاللهِ مِنَ الْكَذِبِ». ③ يَجُوزُ حَذْفُ حَرْفِ الْجَرِّ قَبْلَ الْمَصْدَرِ الْمُؤَوَّلِ. ④ تَقُولُ: «أَمَرَنَا اللهُ بِأَنْ نُصَلِّيَ» أَوْ «أَمَرَنَا اللهُ أَنْ نُصَلِّيَ».

1) (I seek refuge with Allah that I be among the liars): Its original: (I seek refuge with Allah from that I become among the liars).
2) As you say: (I seek refuge with Allah from lying).
3) Omission of the preposition is permissable before the interpreted verbal noun.
4) You say: (Allah ordered us that we pray) or (Allah ordered us to pray).

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14- We are asking each other about the exam, how it is). Here (How it is) is a substitute for (The exam). And in the Quran: They are asking you about the Hour when will it occur (be anchored)

١٤ ـ (نَتَسَاءَلُ عَنِ الْامْتِحَانِ كَيْفَ يَكُونُ؟). هُنَا «كَيْفَ يَكُونُ» بَدَلٌ مِنَ «الْامْتِحَانِ». وَفِي التَّنْزِيلِ: ﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا﴾.

رَسَا - يَرْسُو رُسُوُّ

أَيَّانَ مُرْسَاهَا is the substitute for السَّاعَةِ

The substitute are of four kinds, and they are:

اَلْبَدَلُ أَرْبَعَةُ أَنْوَاعٍ، وَهِيَ:

(١) بَدَلُ الْكُلِّ مِنَ الْكُلِّ، نَحْوَ: نَجَحَ أَخُوكَ مُحَمَّدٌ.

1) Total substitute from/for all, e.g.: Your brother Mohammad succeeded.

(٢) بَدَلُ الْبَعْضِ مِنَ الْكُلِّ، نَحْوَ: أَكَلْتُ الدَّجَاجَةَ نِصْفَهَا.

2) Partial/some substitute for all, e.g.: I ate the chicken half of it.

(٣) بَدَلُ الْاِشْتِمَالِ، نَحْوَ: أَعْجَبَنِي هَذَا الْكِتَابُ أُسْلُوبُهُ.

3) Comprehensive substitute, e.g., This book pleases me the style of it.

(٤) اَلْبَدَلُ الْمُبَايِنُ، نَحْوَ: أَعْطِنِي الْكِتَابَ، اَلدَّفْتَرَ.

4) Dissimilar (slip of the tongue) substitute, e.g., Give me the book, the notebook.

(To substitute أَبْدَلَ - يُبْدِلُ - مُبْدِلٌ)

There is no condition that the substitute is to conform to the 'substituted' in definiteness or indefiniteness. The noun is substituted from the noun, the verb is from the verb, and the sentence is from the sentence, and the sentence from the singular, e.g.:

لَا يُشْتَرَطُ فِي الْبَدَلِ أَنْ يُطَابِقَ الْمُبْدَلَ مِنْهُ فِي التَّعْرِيفِ وَالتَّنْكِيرِ.

يُبْدَلُ الْاِسْمُ مِنَ الْاِسْمِ، وَالْفِعْلُ مِنَ الْفِعْلِ، وَالْجُمْلَةُ مِنَ الْجُمْلَةِ، وَالْجُمْلَةُ مِنَ الْمُفْرَدِ، نَحْوَ:

(أ) ﴿يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ...﴾. Comprehensive — اَلْبَقَرَةُ (217)

A) They ask you about the sacred month (about) fighting in it...)

(ب) ﴿وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَاماً يُضَاعَفْ لَهُ الْعَذَابُ...﴾. Partial — اَلْفُرْقَانُ (68)

B) Whoever does that shall face (the recompense of) his sins. The punishment will be added for him....

(جـ) ﴿... أَمَدَّكُمْ بِمَا تَعْلَمُونَ أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ...﴾. Partial — اَلشُّعَرَاءُ (133)

C) He has supported you with what you know. He has supported you with cattles and sons.

(د) ﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ﴾. Comprehensive — اَلْغَاشِيَةُ (17)

D) Do they not look at the camel how it was created?

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اَلْأَحْرُفُ الْمُشَبَّهَةُ بِالْفِعْلِ

The particles that resemble with the verb

هِيَ سِتَّةٌ، وَهِيَ : إِنَّ، وَأَنَّ، وَكَأَنَّ، وَلَكِنَّ، وَلَيْتَ، وَلَعَلَّ

They are six, and they are :

إِنَّ وَأَخَوَاتُهَا
Inna and its sisters

(إِنَّ، وَأَنَّ) : تُفِيدَانِ التَّوْكِيدَ، نَحْوَ: ﴿إِنَّ اللهَ شَدِيدُ الْعِقَابِ﴾. ﴿وَاعْلَمُوا أَنَّ اللهَ شَدِيدُ الْعِقَابِ﴾.

- (Surely, That): These (2) signify emphasis, e.g.: 'Allah is severe in punishment' and 'Be aware (know) that Allah is severe in punishment'.

(كَأَنَّ) : تُفِيدُ التَّشْبِيهَ، نَحْوَ: كَأَنَّ الْعِلْمَ نُورٌ. وَقَدْ تُفِيدُ الظَّنَّ، نَحْوَ: كَأَنِّي أَعْرِفُكَ.

- (As-if): It signifies resemblance, e.g., As-if the knowledge is light. And it may signify suspicion, e.g., As-if I know you.

(لَكِنَّ) : تُفِيدُ الْاِسْتِدْرَاكَ، نَحْوَ: حَامِدٌ ذَكِيٌّ وَلَكِنَّهُ كَسْلَانُ.

- (But): It signifies correction/remediation, e.g.: Hamid is intelligent but he is lazy.

(لَيْتَ) : تُفِيدُ التَّمَنِّيَ، نَحْوَ: لَيْتَ الشَّبَابَ يَعُودُ.

- (I wish): It signifies wish/desire, e.g.: I wish the youth returns.

(لَعَلَّ) : تُفِيدُ التَّرَجِّيَ وَالْإِشْفَاقَ، نَحْوَ: لَعَلَّ اللهَ يَغْفِرُ لِي. لَعَلَّ الْجَرِيحَ يَمُوتُ.

- (I hope, I fear): It signifies the hope and the fear, e.g.: I hope Allah will forgive me. I am afraid the wounded may die.

❊ تَدْخُلُ هَذِهِ الْأَحْرُفُ عَلَى الْمُبْتَدَأِ وَالْخَبَرِ، فَتَنْصِبُ الْأَوَّلَ، وَيُسَمَّى اسْمَهَا، وَتَرْفَعُ الْآخَرَ، وَيُسَمَّى خَبَرَهَا، نَحْوَ:

❊ These particles enter upon (are used) the subject and the predicate, so they make the first one mansub (accusative) and it is called its noun, and they make the last one marfu (nominative) and is called its predicate, e.g.:

اَللّٰهُ غَفُورٌ. ← إِنَّ اللّٰهَ غَفُورٌ.

Surely (Verily) Allah is the Most Forgiving and Very Merciful.

اَلْمُبْتَدَأُ The Subject — اَلْخَبَرُ The Predicate — اِسْمُ إِنَّ Ism of Inna — خَبَرُ إِنَّ Khabar of Inna

مِنْ أَحْكَامِ اسْمِهَا وَخَبَرِهَا :

Among the rulings of its Ism (noun) and Khabar (Predicate):

- يَجُوزُ أَنْ يَكُونَ اسْمُهَا نَكِرَةً، نَحْوَ: كَأَنَّ شَيْئاً لَمْ يَحْدُثْ.

- It is permissable that its noun is indefinite, e.g.: As if nothing had happened.

(شَيْئاً: اِسْمُ إِنَّ — لَمْ يَحْدُثْ: خَبَرُ إِنَّ)

- خَبَرُهَا كَخَبَرِ الْمُبْتَدَأِ إِمَّا مُفْرَدٌ، وَإِمَّا جُمْلَةٌ، وَإِمَّا شِبْهُ جُمْلَةٍ، نَحْوَ:

- Its predicate like the predicate of the subject (it) is either singular, or a sentence, or a phrase, e.g.:

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Verbal sentence — Singular — Nominal sentence

(١) ﴿إِنَّ اللهَ سَرِيعُ الْحِسَابِ﴾.

1) 'Indeed Allah is swift in reckoning/appraisal.'

(٢) ﴿إِنَّ اللهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً﴾. ﴿إِنَّ اللهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾.

2) 'Surely, Allah will forgive all sins.' 'Surely, it is Allah who has with him (knows) the knowledge of the hour.'

Phrase

(٣) كَأَنَّكَ مِنَ الْيَمَنِ. لَعَلَّ الْمُدَرِّسَ عِنْدَ الْمُدِيرِ.

3) Looks as if you are from Yemen. Hopefully, the teacher is with the principal.

- لَا يَجُوزُ تَقَدُّمُ خَبَرِهَا عَلَيْهَا، وَلَا عَلَى اسْمِهَا، فَلَا يَجُوزُ: غَفُورٌ إِنَّ اللهَ/ إِنَّ غَفُورٌ اللهَ.

- It is not permissable for its predicate to come first nor its subject to come last, so it is not permissable (see crossed out)

- يَجُوزُ تَوَسُّطُ خَبَرِهَا بَيْنَهَا وَبَيْنَ اسْمِهَا إِذَا كَانَ الْاِسْمُ مَعْرِفَةً وَالْخَبَرُ شِبْهَ جُمْلَةٍ، نَحْوَ: ﴿إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ﴾.

- It is permissable for its predicate to be in the middle between it and its subject when the subject is definite and the predicate is a phrase, e.g.: 'Surely to Us is their return, and then surely it is upon Us to do their account (reckoning).'

Indefinite

- وَيَجِبُ ذَلِكَ إِذَا كَانَ الْاِسْمُ نَكِرَةً، نَحْوَ: ﴿إِنَّ لَدَيْنَا أَنْكَالاً﴾ ﴿إِنَّ مَعَ الْعُسْرِ يُسْراً﴾.

- And that is necessary when the subject is indefinite, e.g., 'surely, with us are the chains.' 'Surely with hardship is (comes) the ease.'

Indefinite

- يَجُوزُ دُخُولُ نُونِ الْوِقَايَةِ عَلَى «إِنَّ، وَأَنَّ، وَكَأَنَّ، وَلَكِنَّ»، فَنَقُولُ: «إِنَّنِي وَإِنِّي؛ وَأَنَّنِي وَأَنِّي؛ وَكَأَنَّنِي وَكَأَنِّي؛ وَلَكِنَّنِي وَلَكِنِّي».

- It is permissable to enter 'nun of protection to (upon).' So you say:

أَمَّا «لَيْتَ» فَلَا تُحْذَفُ مِنْهَا إِلَّا نُدُوراً، فَنَقُولُ: «لَيْتَنِي».

As for (لَيتَ) the (nun of protection) is not omitted except rarely. We say: (would that I) and as for

وَأَمَّا «لَعَلَّ» فَلَا تَدْخُلُ عَلَيْهَا إِلَّا قَلِيلاً، فَنَقُولُ: «لَعَلِّي».

(لَعَلَّ) the (nun of protection) does not enter it except sometimes: (I am afraid / Hopefully).

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The New Words الْكَلِمَاتُ الْجَدِيدَةُ

تَسَاءَلَ يَتَسَاءَلُ تَسَاءُلًا (VI) To ask one another questions

اِمْتَحَنَ يَمْتَحِنُ اِمْتِحَانًا (VIII) To examine, to afflict, subject to a trial

صَعُبَ يَصْعُبُ صَعْبًا (u-u) To be difficult

اِسْتَطَاعَ يَسْتَطِيْعُ اِسْتِطَاعَةً (X) To be able, to be in a position to do something

قَدَّرَ يُقَدِّرُ تَقْدِيرًا (II) To assign, to appoint, determine, predestine, to esteem high or cherish

اِمْتَازَ يَمْتَازُ اِمْتِيَازًا (VIII) To be distinguished

مُمْتَازٌ (اسْمُ الْمَفْعُولِ) distinguished, outstanding

أَطْمَأَنَّ يَطْمَئِنُّ إِطْمِئْنَانًا (رُبَاعِيٌّ مَزِيدٌ وَزْنُهُ أَفْعَلَلَّ) To remain quiet, to come to rest, to be tranquil

تَعَاوَنَ يَتَعَاوَنُ تَعَاوُنًا (VI) To cooperate, to assist

تَكَاسَلَ يَتَكَاسَلُ تَكَاسُلًا (VI) To be lazy or sluggish

لَهَا يَلْهُو لَهْوًى (a-u) To be amused, to be distracted

لَهْوٌ Entertainment. amusement

طَوَّالَ During, throughout, along (the time)

قُبَيْلَ Shortly before

تَفَائَلَ يَتَفَائَلُ تَفَائُلًا (VI) To be optimistic

مُتَفَائِلٌ (اسْمُ الْفَاعِلِ) Optimist

تَشَائَمَ يَتَشَائَمُ تَشَائُمًا (VI) To be pessimistic

مُتَشَائِمٌ (اسْمُ الْفَاعِلِ) Pessimist

بُدَّ Escape, avoiding

لَا بُدَّ مِنْ It is essential, inevitable

ثِقَةٌ Trust, confidence

تَثَاءَبَ يَتَثَاءَبُ تَثَاؤُبًا (VI) To yawn

تَنَاوَلَ يَتَنَاوَلُ تَنَاوُلًا (VI) To eat (in group)

فُطُورٌ Breakfast

نَوَّمَ يُنَوِّمُ تَنْوِيْمًا (II) To put someone to sleep

مُنَوِّمٌ (اسْمُ الْفَاعِلِ) Something that causes to sleep

بَدَاءَ يَبْدَأُ بَدْءًا (a-a) To appear to be evident

اِسْتَرَاحَ يَسْتَرِيْحُ اِسْتِرَاحَةً (X) To be calm, to refresh, to take rest

تَشَاجَرَ يَتَشَاجَرُ تَشَاجُرًا (VI) To argue, to quarrel to fight

نَصَحَ يَنْصَحُ نَصْحًا (a-a) To give someone sincere advise

تَبَاكَى يَتَبَاكَى تَبَاكًا (VI) To feign tears, pretend weeping, crocodile tears

تَعَامَى يَتَعَامَى تَعَامًا (VI) To shut one's eyes, to pretend not seeing

عَوِرَ يَعْوَرُ عَوَرًا (i-a) To lose an eye.

أَعْوَرٌ One-eyed

عَرَجَ يَعْرُجُ عَرْجًا (a-u) To limp or walk lamely. Also, to ascend or mount

أَعْرَجٌ limp or lame (crippled)

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تَنَابَزَ يَتَنَابَزُ تَنَابُزًا (VI) To call each other by insulting names

لَقَّبَ يُلَقِّبُ تَلْقِيبًا (II) To give or call someone with a nickname.

لَقْبٌ Nickname or a title, أَلْقَابُ (جَمْعٌ)

سَاءَ يَسُوْءُ سَوْءً bad

فَسَقَ يَفْسُقُ (يَفْسِقُ) فِسْقًا فُسُوقًا (a-u/a-i) To deviate or stray from right path

فُسُوْقٌ Outrage, iniquity

اِسْتَغْفَرَ يَسْتَغْفِرُ اِسْتِغْفَارًا (X) To ask for or seek repentance

اِنْصَرَفَ يَنْصَرِفُ اِنْصِرَافًا (VII) To abandon, to stay away

تَعِبَ يَتْعَبُ تَعْبًا (i-a) To work hard, to wear someone out.

تَعِبٌ Hard, tiring

تَمَارَض يَتَمَارَضُ تَمَارُضًا (VI) To feign illness, to pretend sickness.

مُتَمَارِضٌ (اسْمُ الْفَاعِلِ) Pretending Illness

أَوْشَكَ يُوشِكُ (IV) About to be, to be on the verge of something

شَارَكَ يُشَارِكُ مُشَارَكَةً (III) To share, to participate, to do an act together

أَظْهَرَ يُظْهِرُ إِظْهَارًا (IV) To present, to make something apparent, to proclaim

بَطَنَ يَبْطُنُ بَطْنًا (a-u) To be hidden

بَاطِنٌ hidden, secret

نَبَّأَ يُنَبِّئُ تَنْبِئَةً (II) To inform

نَبَأٌ News, intelligence

شَاوَرَ يُشَاوِرُ مُشَاوَرَةً (III) To ask someone's advice, to consult someone

مَشْوَرَةٌ Consultation

تَنَاوَمَ يَتَنَاوَمُ تَنَاوُمًا (VI) To pretend being asleep

تَجَسَّسَ يَتَجَسَّسُ تَجَسُّسًا (V) To try to get information

جَاسُوسٌ Spy

تَضَارَبَ يَتَضَارَبُ تَضَارُبًا (VI) To clash, to strike or fight with one another, to differ

تَصَدَّقَ يَتَصَدَّقُ تَصَدُّقًا (V) To give alms, to donate

رَابَ يَرِيبُ رَيبًا (a-i) To cast suspicion, to doubt

أَكْرَهَ يُكْرِهُ إِكْرَاهً (IV) To force, to compel

دَاوَى يُدَاوِي مَدَاوَةً (III) To treat a sick

دَوَاءٌ Medication, drug

ضَرَّ يَضُرُّ ضَرًّا (a-u) To harm, to damage

ضَرَرٌ Harm

بَرَّ يَبَرُّ بَرًّا (a-a) To be reverent, dutiful or devoted summer.

بِرٌّ Piety, righteousness

اِتَّقَى (أَصلهُ اِوْتَقَى) يَتَّقِي اِتِّقَاءً (VIII) To be aware of, to be on guard, to protect

تَقْوَى Piety, Godliness, devoutness

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أَثِمَ يَأْثَمُ إِثْمًا (i-a) To sin

إِثْمٌ Sin, misdeed, crime, أَثَامٌ (جَمْعٌ)

عَدَا يَعْدُو عَدَاءً (a-u) To overstep, to go beyond something; Also, to exempt.

عُدْوَانٌ Enmity, hostility, aggression

شَعَبَ يَشْعَبُ شَعْبًا (i-a) To gather, to assemble, to rally.

شَعْبٌ Folk, tribe, gathering, شُعُوْبٌ (جَمْعٌ)

قَبِيلَةٌ Tribe, قَبَائِلُ (جَمْعٌ)

تَعَارَفَ يَتَعَارَفُ تَعَارُفًا (VI) To become acquainted to one another

طَمِعَ يَطْمَعُ طِعْمًا (i-a) To desire, to wish, to crave.

طَمَعٌ Desire, craving

عَسُرَ يَعْسُرُ عَسْرًا (u-u) To be difficult, adverse.

عُسْرٌ Difficulty, adversity, hardship

صَافَ يَصِيفُ صَيفًا (a-i) To be summer, to spend summer

صَيفٌ Summer

جَنَّحَ يُجَنِّحُ تَنْجِيحًا (II) To provide something with wings.

جَنَاحٌ Wing

سَاءَلَ يُسَاءِلُ مُسَائَلَةً (III) To ask question

مَسْئَلَةٌ Question, problem, issue

أَحْوَجَ يُحْوِجُ إِحْوَاجًا (IV) To have need

حَاجَةٌ Need

مَلُحَ يَمْلُحُ مَلَاحَةً (u-u) To be salty, to become salty

مِلْحٌ Salt

مَثَلَ يَمْثُلُ مَثَلًا (a-u) To be similar or like someone

زَنَى يَزْنِي زَنًى (a-i) To fornicate

زِنَاءً Fornication, زَانٍ (اسْمُ الْفَاعِلِ) Fornicator

أَيَّانَ When

رَسَا يَرْسُو رَسَاءً (a-u) To disembark, to come, to go

مُرْسًى arrival

اِشْتَمَلَ يَشْتَمِلُ اِشْتِمَالًا (VIII) To wrap-on something, to include, to implicate

أُسْلُوبٌ Method, way, procedure, أَسَالِيبُ (جَمْعٌ)

بَايَنَ يُبَايِنُ مُبَايَنَةً (III) To part, to go away, to differ, to be inconsistent

مُبَايِنٌ (اسْمُ الْفَاعِلِ) Something that differentiates

اِشْتَرَطَ يَشْتَرِطُ اِشْتِرَاطًا (VIII) To make something conditional.

يُشْتَرَطُ (مُضَارِعٌ لِلْمَجْهُولِ) To be prerequisite

أَبْدَلَ يُبْدِلُ إِبْدَالًا (IV) To exchange, to substitute

مُبْدَلٌ (اسْمُ الْمَفْعُولِ) Exchanged

عَرَّفَ يُعَرِّفُ تَعْرِيفًا (II) To make a word in definite form, To introduce someone of something, to announce

نَكَّرَ يُنَكِّرُ تَنْكِيرًا (II) To make a word in indefinite form, To mask or disguise

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أَمَدَّ يُمِدُّ إِمْدَادًا (IV) To help, to assist

نَعَمٌ Cattle, livestock, أَنْعَامٌ (جَمْعٌ)

شَبَّه يُشَبِّهُ تَشْبِيهًا (II) To make something similar or equal

مُشَبَّهَةٌ (اسْمُ الْمَفْعُولِ) One who has similarity

اِسْتَدْرَكَ يَسْتَدْرِكُ اِسْتِدْرَاكًا (X) To correct something, to amend, to put in order. Also, to anticipate

تَرَجَّى يَتَرَجِّي تَرَجًّا (V) To hope, to anticipate

أَشْفَقَ يُشْفِقُ إِشْفَاقًا (IV) To be apprehensive, to feel anxiety, to sympathize

آبَ يَؤُوبُ أَوْبَةً (a-u) To return

إِيَابٌ Return or coming back of something

نَكَّلَ يُنَكِّلُ تَنْكِيلًا (II) To hold off, to deter

نِكْلٌ Chain, Shackle, أَنْكَالٌ (جَمْعٌ)

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ٱلصَّفْحَةُ الْأَخِيرَةُ مِنْ هَذَا الْمِلَفِّ

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